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not convinced that the Elder was fighting a losing battle against the rising monarchical episcopate. The introduction is admirably complete; the sketch of the literary history of the letters is especially valuable. The textual notes are what we have a right to expect from one of the editors of the Cambridge Septuagint. The exegetical notes are sympathetic and discriminating and the whole work is able and scholarly.

A Critical and Exegetical Commentary on the Epistles of St. Paul to the Thessalonians.

By James Everett Frame. (The International Critical Commentary.) New York: Scribner, 1912. Pp. ix+326. \$2.50 net.

Professor Frame has produced in his *Thessalonians* a careful and detailed exposition of those earliest Christian documents. He has made use of the great body of exegetical literature which has gathered about these letters, but has contrived to make it serve instead of encumbering his work of interpretation. Matters of introduction are treated with reasonable fulness. Mr. Frame accepts both letters as genuine, and dates the first in the spring of 50 A.D. and the second "not more than five to seven weeks later" (p. 9). A somewhat fuller statement of how the date and place of composition are arrived at would have been helpful, in these days of rival chronologies. The treatment of external evidence is perhaps a little meager: On Marcion's canon one would have preferred a reference to the sources, e.g., Tertullian, rather than to Moffatt's *Introduction*. In connection with the manuscripts there is no mention of the new edition of Alexandrinus (1909). Mr. Frame holds I Thessalonians to be in part a reply to a letter from Thessalonica (p. 106), and conceives its leading motive to be apologetic. The contrast, not to say inconsistency, between 1:9 and Acts 17:4 is not freely explained. With his other careful word-studies, Mr. Frame might well have included one of *ecclesia*, on the momentous occasion when it first appears in a Christian sense. He is not altogether sure that the "restrainer" of II Thess. 2:6, 7 is the emperor or the empire. Some estimate of the historical worth of Acts should really have preceded the sketch of the founding of the Thessalonian church (pp. 1-7), which is mainly based on Acts.

Through an oversight, the opening sentence (p. 1) gives the reader to understand that John accompanied Paul and Barnabas in their evangelization of central Asia Minor, and that Timothy as well as Silas was with Paul when he set off to revisit his Galatian churches. But Mr. Frame's work in general is scholarly and painstaking, and his book will be widely welcomed.

The Gospels. By Rev. Leighton Pullan. London: Longmans, Green & Co., 1912. Pp. x+323. \$1.40.

This book is tolerably well characterized by the fact that it is a volume of the "Oxford Library of Practical Theology," i.e., it is an attempt of a very conservative but open-minded scholarship to present the "guaranteed" results of literary and historical criticism in a popular, highly apologetic, semi-devotional form. The bulk (pp. 65-242) of the present volume is devoted to the synoptic discussion and adopts as its premises about the position of Sanday's preface to the *Oxford Studies in the Synoptic Problem*. Prefacing this are two chapters, one (pp. 1-31) on the history of the Canon and the other (pp. 32-64) on the history of gospel criticism. A treatment of the Johannine problem (pp. 243-316), which is concerned almost entirely with the historical "framework" and the external evidence, closes the book. This last discussion is badly proportioned. For to the ordinary reader the important question is the relation of the speeches in John to the historic sayings of Jesus, and this is barely glanced at. Still weaker is the chapter on the history of criticism. As regards matter, it is seriously incomplete and the author's favorable opinion of "the marked superiority of genuine English work over the work produced in other countries" (p. vii) seems to be based in part on the neglect of much non-translated, non-English work (e.g., Bernard Weiss is ignored). As regards form, an irritating tone of theological acerbity makes the section most unpleasant reading—and there is entirely too much of the same tone elsewhere throughout the volume. None the less, the author's standpoint is far from obscurantism. He is willing to admit not only error on the part of the evangelists but deliberate modifications by them of the historic material as well. And in the circles for which the book is intended it will certainly prove extremely useful.

The Minister and the Boy. A Handbook for Churchmen Engaged in Boys' Work. By Allan Hoben, Ph.D. Chicago: The University of Chicago Press. Pp. viii+171. \$1.00 net.

The author makes the following introductory statement: "The aim of this book is to call the attention of ministers to the important place which boys' work may have in furthering the kingdom of God. To this end an endeavor is made to quicken the minister's appreciation of boys, to stimulate his study of them, and to suggest a few practical ways in which church work with boys may be conducted."

The book is not based on theory, but is the result of practical experience. Most of the material has been published in the *Biblical*